

The Eclectic Theosophist

FOLLOWING THE BLAVATSKY AND POINT LOMA TRADITION

ISSUED BI-MONTHLY BY POINT LOMA PUBLICATIONS, INC.

P.O. Box 6507 — San Diego, California 92106

Subscription (6 issues)

\$4.50; foreign \$5.50 (by air \$7.50)

Editors: W. Emmett Small, Helen Todd

Per Copy 75¢

THE DREAM THAT NEVER DIES

Boris de Zirkoff

Extracts from an article in *Theosophia*, Winter 1956-57. This is the journal edited by Boris de Zirkoff from 1944 to 1980, selections from which are now incorporated in a book with the above title published by Point Loma Publications, Inc. We follow this with the book's Preface.

—EDITORS

... We had dreamt of a better, nobler world. Suddenly we woke up from the enchanting, lovely dream, and, looking around, after a few brief moments of dismay found ourselves of all places — back home in the jungle.

But our dream is not dead! It is still a living thing, pulsating, flooding with its unearthly radiance the higher levels of human consciousness, brooding over the imperfections of men and the temporary triumph of the powers of darkness. That dream can never die!...

We enter now through the mystic Portals of *Januarius* with hope undimmed. We see the old and venerable god *Janus*, with his two faces, one turned towards the Past, and the other towards the Future, to which he holds the key. Many doors did he open in the past, now lost in the night of time; many other doors will he open into the undreamt possibilities of the future and the ever-widening vistas of coming centuries.

It is precisely when the heavy clouds of human passions rise again from the depths of our as yet largely imperfect nature that the time is auspicious to re-assert our noblest ideals, to take firm resolution to work for the upliftment of the race, to impress upon our plastic minds thoughts of perpetual growth, endless improvement, unending change along the spiral course of evolution. It is just when ideals are trampled, and heroic deeds are denied or laughed at that it is of paramount need for true men and women to proclaim the enduring strength of these ideals and the lasting value of noble action, backed by strong and lofty thoughts.

Herein lies the essential purpose and value of the modern Theosophical Movement. It is a granary of ideas intended to impregnate the fertile soil of a new cycle of thought, and its votaries are pioneers of the spirit, whose life is dedicated to the liberation of the human race from the shackles of the senses and the dominion of material interests. Others have done it in ages past, and still others will follow the present workers when these have gone to their temporary rest. It is a work of ages. It requires men and women of vision, to whom personal concerns of praise, well-being, recognition and reward are of very small value if any, and whose heart and mind are astir with the echo of a distant symphony whose chords, vibrant with the music of the spheres, respond to the Wind of the Spirit.

The call is for magnanimous hearts whose quiet serenity of spirit *creates* peace among discord.... The future will establish upon a sound *scientific basis* that man's inhumanity to man is a state of temporary insanity, a 'descent' or 'stepping down' from the natural level of genuine humanhood, and therefore must be treated as a disease of the mind and an affliction of the soul....

We had dreamt of a better, nobler world.... That is the dream that never dies!

PREFACE

One is not called upon to extol the life of a friend when the direction of that life is as marked and clear as that of Boris de Zirkoff's. To the percipient eye what before may have been seen only in fractional parts now stands out in completeness.

Boris de Zirkoff, fleeing his homeland in catastrophic days following the Russian Revolution, found himself in due course in Point Loma, California, enveloped in the atmosphere and environment provided by the Theosophical Headquarters there. He had found his home and his life-work. The year was 1923, the 26th of December.

Looking over the heavy-laden decades that have torn this century since then, it is perhaps not irrelevant to offer these words in meditative reflection. *Discipline precedes the Mysteries* — the old, old rule. For Boris, leaving the protected precincts of the Point Loma Headquarters when the Society moved from there during World War II, half a lifetime had passed. Lessons had been learned under the tutelage of those he regarded and loved as his Teachers, and from the not unimportant daily rubbing against and adjustment to his fellow-students. Now the years of discipline would face the sterner test. *Life would be the Teacher*. And so, in a sense now 'on his own', in May of 1944 in Los Angeles, California, the bi-monthly *Theosophia* was born. At the same time the energy earlier devoted to the compiling and editing, with others at Point Loma, of the collected writings of H. P. Blavatsky would receive from him strengthened impetus. The world can judge the rest. *Theosophia* never faltered; and BCW volumes appeared, slowly but steadily through the years, the demanding work pursued unflaggingly; and today Volume 12 is published, and the bulk of editorial work on the final two volumes 13 and 14 accomplished. Yes, the world can be the judge.

We read over now again the many pages of *Theosophia*, selecting for this present volume. We recall the years, the personal exchange of thought, and the mutual effort, shared by so many others, of dedicated labor for the Theo-

sophical Cause. The keynote of his life is plainly clear: devotion to that Cause, to Theosophy, the *Theosophia* of the ages, and to that Bringer of Light to the Nineteenth Century, H. P. Blavatsky, and to those who faithfully followed her holding true to that Message. All else fades into unimportance. Such a one, to quote the Mahatma K.H. (*The Mahatma Letters*, p. 370), is truly unselfish; "he sinks his personality in his cause and takes no heed of discomforts or personal obloquy unjustly fastened upon him."

The pages alone of *Theosophia* point strongly the direction of this life-thought. We name a few ideas given special emphasis:

- Allegiance to *Principles*. "We work for a cause which is utterly universal." It is the Cause of enlightenment of mankind through the study and dispersion of sound theosophical teaching leading towards Truth.

- The ideal of a Universal Brotherhood, "global brotherhood, mutual understanding and sympathy, blending all into one total family." It is the dream of a rebirth of the esoteric wisdom and of a world at peace.

- The importance of recognizing and stressing that Theosophy is an ethical doctrine, a code of conduct, a way of living, as well as a great intellectual revelation.

- A plea to study and adhere to the "original Teachings", and to "beware of 'psychic pollution', which demands remedial ecological action."

- Free exchange of ideas; *against* exclusiveness, for unity of purpose.

- A frank disclosure of certain trends and situations within the Movement, but speaking out kindly and with due consideration for others.

- The organized Theosophical Movement may not outlive the century unless the onrushing tide of psychism is stopped.

- Loyalty to the Teachers from whom he received irreplaceable guidance and instruction along the Path; defence of those unjustly attacked.

- Artificial barriers should be torn down among existing Theosophical Societies and a free interchange of ideas encouraged.

- Membership in one Theosophical Society should be universally recognized as membership in all.

- Spiritual advancement for oneself is secondary compared to the great need of spiritual help for the world at large.

Such are some of the key-thoughts readers of *Theosophia* will recognize and well understand. Others now will have opportunity in reviewing these pages to trace for themselves the ideas and ideals which dominated the author's life.

As a foreigner to English until his early twenties, and, perhaps, reflecting a touch of his early Russian background, we may still trace in Boris' style the flaming adjective, the superlative phrase, which announce his own inner drive and inexhaustible enthusiasm for Theosophy, an overflow of volume in itself buoyant and uncon-

strained. Coupled with this, one notes his readiness ever to speak out and, when circumstances demanded, to call a spade a spade, though ever without giving offence. Also, though it shows but sparsely in this writing, but evident to those who knew him well, a lively sense of humor marked his ways. (Perhaps a sound Theosophist can never be without good meed of that ingredient?) It was one of his endearing qualities, the boy in him that never wholly died. But finally, and more importantly, and what surely can only come from an exposure to what we may call the Real, there emerges a striking ability to absorb the teachings of Theosophy and to present them with care, logically and appealingly.

"Out of the ageless dream of human perfectibility," he declared, "come the mighty thoughts which have shaped new civilizations and raised men and women to new heights of achievement. It is more vivid today than ever before — for that dream, though intangible and seemingly distant, endures from age to age and can never die!"

So wrote Boris de Zirkoff in the Spring of 1980 — a triumphant challenge — not many months before his death. But a skeptic world cries out: Are not all such thoughts still only the "baseless fabric of a vision," a dream without substance, doomed, inevitably doomed, like Shakespeare's "cloud-capped towers, the great globe itself", to dissolve and "leave not a wrack behind?" My own firm belief, based on years of viewing the theosophic scene, echoes Boris de Zirkoff's own declaration that there are today tens of thousands ready to respond to the divine Wholeness of the religion-philosophy-science of Theosophy and to prove the truth within that dream. These will find in the pages of this book, as in other genuine theosophical literature, that wider, deeper, view of the meaning of life they seek, fulfilling in some whispering way what they already innately know but have not yet outwardly given admission to.

To them, to all seekers for truth, irrespective of 'party' affiliation, we commend this volume. Herein they will find a representative voice, sincere, loyal, and sane, eager in its readiness to share what he called the Dream that Never Dies.

And now let Boris de Zirkoff speak for himself.

—W. EMMETT SMALL

ON ADEPTSHIP AND 'POWERS'

H. P. Blavatsky

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man, who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another; and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea they fancy that the first thing done towards attaining adeptship is to acquire 'powers' — clairvoyance and the power of leaving the physical body and traveling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of 'powers'; and that its only mission is to rekindle the torch of truth, so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow.

The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

—Extract from 'Spiritual Progress', *Blavatsky Collected Writings*, Vol. VI, p.333 et seq. (1885)

CYCLIC PERIODICITY AND THOUGHT-HABITS

G. de Purucker

The following is reprinted from *Theosophia*, September-October 1945, and is introduced by these words from its Editor: "...excerpts taken from personal letters written in 1935 by our late Teacher to the undersigned, and verbal messages transcribed from stenographic notes. — B. de Zirkoff." Because of the general interest in and often misunderstandings regarding the subject of Cycles, we commend these paragraphs for careful study. —Eds.

...Cycles come and go, and precisely because of this periodicity there are cycles, at least what we term cycles. The cause of this periodicity in Nature is the existence of what might be called thought-habits arising out of thought-deposits with which men and gods are involved. The Laws of Nature, so-called, are similarly to be explained, and are likewise of a cyclical character. The reason for the latter is the same, but the sweep and time-periods of Nature's Laws are enormous when envisaged by us, little men. Reincarnation is an example of the human cycle essentially brought about by thought-habits and thought-deposits, with affiliate energies, attractions, and repulsions, to wit, Empedocles' 'hate' and 'love'.

No man need be subjected to enslaving or enslavement by any cycle if he set his will and spiritual thought on higher things, for thus he rises above the thought-deposits, etc. Then he controls the cycles manifesting in human existence, and working automatically as it were. The Masters and high chelas do this and are to a great

extent 'superior' or relatively in command of cyclical periods, and not their slaves as ordinary, unenlightened and passionate men are.

Psychology is involved in this, individual and mob psychology. Just as civilizations rise and fall cyclically, and evolution proceeds similarly, as evidenced by the teaching regarding root-races and their various sub-races, so do smaller cyclical events in human history sweep multitudes into temporary deliriums, leaving wise ones untouched. War, peace, civilization, barbarism, are therefore all cyclical — also great outbreaks of pandemic diseases, etc.

The way to inaugurate a new cycle is to broadcast grand ideas, giving birth to grand ideals. If these catch on, nobler cycles come into being, and the evil ones die out, because the multitudes react, refuse to be enslaved, no longer follow. Thus wars, psychological outbreaks of mob insanity, can be checked, cured. It is the principle well known by true astrologers, who are first and foremost trained theosophists, or at least ought to be; and it can be expressed in the well known words: the stars impel, they do not compel!

Thus we see how even inveterate, age-old cycles, though always dangerous and compelling to the weak, can be surmounted, worked against, and in time brought to a stop. One of the foremost teachings in this respect is that man has free will, reacting against environment, to wit, cyclical conditions, and having power to surmount them. Thus Fatalism is not taught in Theosophy, but Karman is.

Finally, if war cycles should begin to flow upon us — if there are enough men and women to use their higher thought superior to that of the cycles, and to employ their will for righteousness and brotherhood — such cycles should not touch them, and, although arousing unrest because of the multitudes, and bringing about horrors here and there, the greater, bigger and nobler human beings lead on and guide human destinies, leaving the tidal wave to flow by and spend its force.

... You are asking what may seem to you to be a very simple question, but you yourself will see after a moment's reflection that it is an extremely involved one. The general rule is — and it is a wonderful key — that the small repeats the great, that the little yugas not only are included in the greater yugas, but repeat them on their own little scales. Example: the present Fifth Root-Race, considered as a whole and including all its minor sub-races whether great or small, is now in its Kali-Yuga, which began something over five thousand years ago at the death of Krishna, and will last into the future for about 427,000 years. Keep in mind that this is the Kali-Yuga of the entire Root-Race, the great Kali-Yuga.

Now then, all the minor cycles or yugas of this Fifth Root-Race will, some of them, be rising, and some of them be falling and interworking with each other, and yet will all be subject to the great Kali-Yuga of the Root-Race, which has just begun. Thus a minor yuga or race may be in its youth and rising to its flowering, but yet because it is

included in the great descending Kali-Yuga will, although having a sharp rise, be nevertheless subject to the general decline of the great Kali-Yuga.

Next, every minor cycle, great or small, included in the Root-Race, in its turn is septenary, and therefore has its own little kali-yuga, and in numerical relations is about the same. Just as the great Kali-Yuga is 432 thousand years long, so a little kali-yuga may be perhaps only 432 years long, or possibly 4,320, or possibly even 43,200. The Hindû or Aryan Race, which was one of the very first sub-races of our own Fifth Race, is now in its own racial kali-yuga, in addition to belonging to the Fifth Root-Race, and therefore of course belonging to the great Kali-Yuga of the Root-Race. But it is striving to rise into flowering again, and will do so in the future.

THE DRUZE AND THEIR TEACHINGS READER'S NOTEBOOK

Tensions in the teeming caldron of the Middle east threaten the normally peaceful Druze, a small minority of 300,000 people living in Syria, Lebanon, and northern Israel. The *Los Angeles Times* (Dec. 27, 1981) reports that they are being pressured to change their political affiliation in the Golan Heights area. The writer says: "Ethnically, Druze are Arabs, exercising a degree of religious and ethnic autonomy while offering national allegiance to the country in which they live." He explains that the Druzes are held together by their religious beliefs:

The tenets of the Druze religion are said to be secret, but non-Druze academic experts say enough details have become known to show that the faith is a variant of Islam combined with a neo-Platonic philosophy. The Druze broke with the mainstream of Islam in the 11th century.

It is likely that the most that can be known of the Druzes was revealed by H.P.B. a hundred years ago, in the *Theosophist*:

Their ritual and dogmas were *never* made known, but to those who have been admitted into their brotherhood. Their origin is next to unknown. As to their external religion, or what has rather transpired of it, that can be told in a few words. The Druses are believed to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. We humbly maintain that they are the descendants of, and a mixture of, mystics of *all nations* — mystics, who, in the face of cruel and unrelenting persecution by the orthodox Christian Church and orthodox Islamism, have ever since the first centuries of the Mahomedan propaganda, been gathered together, and who gradually made a permanent settlement in the fastness of Syria and Mount Lebanon, where they had from the first found refuge. (*H.P.B. Articles III, 281.*)

The Druzes have always maintained silence regarding their rites and inner beliefs, but the source of their religion appears to be from the one fountain of all knowledge. H.P.B. says:

They covet no proselytes, shun notoriety, keep friendly — as far as possible — with both Christian and Mahomedans, respect the religion of every other sect or people, but will never disclose their own secrets....

That their religion exhibits traces of Magianism and Gnosticism is natural, as the whole of the Ophite esoteric

philosophy is at the bottom of it. But the characteristic dogma of the Druzes is the absolute unity of God. He is the essence of life, and although incomprehensible and invisible, is to be known through *occasional manifestations in human form*.... Their ideas on transmigration are Pythagorean and kabalistic. The spirit, or Temeami (the divine soul), was in Elijah and John the Baptist; and the soul of Jesus was that of H'amsa; that is to say, of the same degree of purity and sanctity.... The life of man they divide into soul, body, and intelligence, or mind. It is the latter which imparts and communicates to the soul the divine spark from its H'amsa (Christos). (*Isis Unveiled II, 308-12.*)

The *Times* writer marvels at the respect shown to the Druzes by the disputing countries. Lookout for October, 1980, quoted passages on the Druzes from *Strange Lands and Friendly People* (1951), by William O. Douglas, who tells of meeting with five "wise men":

After the luncheon at Soueida we received the dignitaries of the Druze tribe in the drawing room of the governor's palace. The first to enter were five Druze priests or wise men... The spokesman for the priests... spoke feelingly of the happiness of the Druzes in having us as their guests, expressing the hope that we might stay longer. As he spoke I studied the five faces. It is written in the religious code of the Druzes, "The Mind is the Pen which writes upon stone, and the stone which it writes upon is the Soul." The souls of these Druze priests shone through their countenances.

Seldom have I seen such aesthetic, spiritual faces as two of them had. Mr. Justice Cardoza had such a face. So did the Rev. William Robinson of the Congregational Church at Yakima. So did Father. The Faces were faces of dedicated men. I had seen preachers with the harassed look of a be-deviled sergeant of a police force. These men were serene inside. They had deep and lasting devotion to some idea or ideal which was more precious to them than life.

—Reprinted from *Theosophy*, 'On The Lookout', April 1982 (ULT of Los Angeles)

AND WE QUOTE...

The Daily Duty

Does it seem to you a small thing that the past year has been spent only in your 'family duties'? Nay, but what better cause for reward, what better discipline, than the daily and hourly performance of duty? Believe me my 'pupil', the man or woman who is placed by Karma in the midst of small plain duties and sacrifices and loving-kindnesses, will through these faithfully fulfilled rise to the larger measure of Duty, Sacrifice and Charity to all Humanity — what better path towards the enlightenment you are striving after than the daily conquest of Self, the perseverance in spite of want of visible psychic progress, the bearing of ill-fortune with that serene fortitude which turns it to spiritual advantage — since good and evil are not to be measured by events on the lower physical plane. — Be not discouraged that your practice falls below your aspirations, yet be not content with *admitting* this, since you clearly recognize that your tendency is too often towards mental and moral indolence, rather inclining to drift with the currents of life, than to steer a direct course of your own. Your spiritual progress is far greater than you know or can realize, and you do well to believe that

such development is *in itself* more important than its realization by your physical plane consciousness.

—*The Mahatma Letters*, p. 372

The True Theosophist

Thus we see that the Theosophist is at once the most truly religious, scientific, and philosophic, as well as the freest-thinking type of mind, probably that could be found anywhere. He stands for law and order without reserve, on the one hand; but is at all times searching to improve himself and all his faculties, and this, on the other hand, makes him as powerful and energetic a supporter of progress as it would be possible to find in any civilized land. He derides the religion of no man, but as one of the main objects of our Society is the study of ancient and modern religions, arts, sciences, and philosophies, he retains his right as an individual to subject to the most rigid criticism and searching investigation any form of belief that may interest him, and, of course, to publish the results of his study if such seems desirable and wise.

Truth is what he is searching for, the goal upon which his eyes are fixed, and the ideal to which he has given his heart; and he considers nothing of greater value than an increase in human knowledge and wisdom, which is Light, and the resurrection in the human heart of those divine impulses of self-forgetfulness which spring from that fountain of truth within us, one's own inner god.

—G. de Purucker: *H.P. Blavatsky, The Mystery* p. 85

Cosmos

(Reprinted by permission from *Space Reflections*, San Diego Hall of Science, June/July 1982)

I am the Cosmos

Magnificent, invisible

Yet commanding

I am the Cosmos

I am the planets

Rocky dwarfs, gaseous giants

Sometimes strong, sometimes weak

I am the planets.

I am the stars

Shining, piercing, dancing

Frolicking proudly in the dark

I am the stars.

I am all life

Growing, yelling, breathing

Free, moving towards death

I am all life.

—Samanta B. Donovan, age 10,
first place winner in Poetry Contest.

The Heart-Doctrine

H.P. Blavatsky insisted on the point that the Heart-Doctrine — Compassion — is the basis of all religion; and that, however much we may find accretions of dogma and ritual and head-learning, if we go back to the source we shall always arrive at the Heart-Doctrine. This distinction between the Doctrine of the Heart and the Doctrine of the Head is fundamental. It forms the motive of *The Voice of*

the Silence and is a touchstone to distinguish true Theosophy from its imitations. The attempt to gain Wisdom apart from conscience, compassion, and duty is futile; the knowledge achieved apart from these prime conditions, if knowledge it can be called, is a snare.

—H.T. Edge, in *The Theosophical Path* (IV, 1),
reviewing "Tibetan Manuscripts and Books..."

The Whole of Man a Hierarchy

The idea of a hierarchy of monads that constitute the *whole* being of man might seem startling if not bizarre to the average man. But if it were possible for him to entertain the idea, he would realize that it is a perfectly logical explanation of some of his own inner experiences. For, stationed as he is in his purely personal monad as a rule, he may sometimes find impulses rising within him which are less than human, and on the other hand, at times feel the touch of something finer than human which carries him out of his normal small self into a realm of wider sweep and deeper sympathies. And, pondering upon these experiences, he may then ask himself: "In very truth, *who* am I?"

—Helen Todd (article on Evolution
in *CFL Bulletin* 302, Oct. 1970)

ADDITIONS TO "SEARCH & FIND"

Theosophical Reference Index (Following the Blavatsky Tradition) by Elsie Benjamin

The following are all from Volume XII *Blavatsky Collected Writings*. Some references have been elaborated, leaving it to the individual to shorten them for easy reference. — E.B.

A the particle in Sanskrit: Placed before a noun denotes negative or contrary in the term to which it is attached.

Thus: Sura — God, Asura — non-god or demon. Vidyâ is science, avidyâ is ignorance 170 fn.

DEATH (add) beautiful description of p. 71.

DISINTEGRATION Occultism denies such for any living creature p. 328.

DISCORD (add) concomitant of differentiation, a saving redemptive power p. 49.

FUTURE "comes streaming over our heads from behind". Esoterically true remark made by Rohel p. 70.

(It is useful to know the originator of such remarks which H.P.B. quotes with approval. — E.B.)

HEALING when interfering with free mental action of patient — black magic p. 155.

IMAGINATION (add) great spring of human activity, otherwise become stationary as brutes p. 133-4.

LOTUS (add) symbol of Universe, feminine aspect of God p. 177.

NEW YEAR Why esotericists should so consider 4th January p. 76.

SATAN (add) an elastic term, savior of oppressed, etc. p. 48.

SWEDENBORG true vision, but spoiled by clothing with theological garb p. 211.

ZERO OR CYPHER the *O* Symbol of infinite Kosmos only when standing alone p. 77 fn.

BOOK REVIEWS

ONCE ROUND THE SUN by Elsa Brita Tichenell. Theosophical University Press, Pasadena, 1981; black and white drawings, and five full color plates; cloth beautifully bound, \$6.95.

The publication of this second edition of *Once Round the Sun* is extremely well timed. The book was first published in 1950 by Theosophical University Press, then at Covina, and under the author's maiden name Bergquist. The one outstanding impression, besides its intrinsic worth and its delightful illustrations by the well-known Justin C. Gruelle, color by Elizabeth Russell, is that the inner teachings, the cosmic adumbrations and the scientific factual approach give very little evidence, if any, of a thirty-year timelag.

The little traveller around the Sun is named Richard; and his uncle "Uncle Peppercorn" appears from time to time, giving him hints of deep cosmic truths which add a sort of mystic glow to the charming adventure.

This is one of the real fantasy children's books that appeal to all ages and is destined, one may hope, to be properly appreciated as time goes on. Surely, "Once Round the Sun" can hold its own in such exalted company as *Mary Poppins*, *Wind in the Willows*, *Alice* — and a myriad others bearing also the immortal touch of Truth.

—KATHERINE G. HECK

AFTER DEATH—WHAT? by Leoline L. Wright: Point Loma Publications, Inc., 1974. Paper, 83 pages, \$2.25.

This is the fifth of a series of twelve Theosophical Manuals. It opens with the famous question of St. Paul's: "O Death, where is thy sting? O grave, where is thy victory?" And the purpose of the manual is to supply the answers from the Theosophical standpoint both to St. Paul's queries and the booklet's title. "Spiritual man is eternal: there are no dead," states the author, and continues: "Love itself is the evidence of man's spiritual survival — true love, which is unselfish and undemanding, pure, forgiving, and indestructible." The reason that we do not understand death is because we do not really know ourselves and do not understand the purpose of existence. Nor do we have a realization of the immortal portion of ourselves because of being so absorbed in the living of the mortal portion, which functions along with the 'personality'. So long as man pays most of his attention to the personality with its wants and desires, it becomes more and more difficult to realize that there is something more than what is called mere existence from day to day.

There are different levels of consciousness, we are told in which one is able to function: the lower mind on one level, the higher mind on another. And the author concludes that the mystery of death is one of the mysteries of consciousness, because from the standpoint of our present limited consciousness we do not have a true conception of death.

It is lack of knowledge of what takes place after the death of the physical body that is responsible for the fear of

death. Fear, however, is banished when the Theosophical teachings are presented for consideration regarding what really happens when we die. In the chapter "Why do we die?" the difference between the mortal portion of man and the immortal are clearly outlined, both in their ancient Sanskrit terms and their English equivalents. These are commonly referred to as the sevenfold constitution of man, and a description is given of the function of each of these during life, as well as what happens to each when death occurs. The seven components are divisible into the immortal portion — termed the Higher Triad — and the mortal portion, the Lower Quaternary. The after-death process of the separation of the immortal from the mortal components takes place in the Kâma-loka (literally the Desire World), which is a subjective state and consequently invisible to objective vision. This locality was described by the ancients as the Underworld — the Hades of the Greeks, the Amenti of the Egyptians.

A chapter devoted to the Heaven-World of Devachan — the state which follows after the separation of the immortal from the mortal portion of the constitution of man — emphasizes that it is not a locality but a state of consciousness, an idealized dream-state. This brings forth the oft-quoted saying of the ancient Greeks that sleep and death are brothers. Sleep is an imperfect death, because an awakening follows each sleeping state; whereas death is a complete and perfect sleep, in which the good, the true and the beautiful (to make use of the Platonic triad) are predominant.

In order to understand the next stage of the after-death states the author devotes a chapter to the subject of "Death and the Monad". The latter term signifies "a unit of consciousness, an indestructible unit of individuality. There is a monad at the heart of every being from an atom to a sun." This prepares the reader for the important chapter entitled "The Peregrinations of the Monad". The basic idea here is perhaps best expressed by quoting the teachings of the ancient Gnostics (quoted from *The Secret Doctrine*):

"The planetary origin of the Monad (Soul) and of its faculties was taught by the Gnostics. On its way to the Earth, as on its way back [to its native divine home] from the Earth, each soul born in, and from, the 'Boundless Light,' had to pass through the seven planetary regions both ways." This is what is termed the Outer Rounds.

Three more chapters conclude this helpful Manual: "The Value of the Theosophical Teachings concerning Death"; "Death and Rebirth" — in which the teachings of Reincarnation are stressed; and "Some Questions Answered." "Death," summarizes the author, is the great friend which releases the Spiritual Self of man from its encasement in the heavy gross matter of physical earth, while it opens for the weary human soul the beautiful portal into spiritual self-fulfilment and peace."

—GEOFFREY A. BARBORKA

READER'S NOTEBOOK

Second Blooming

As I write these lines, with thoughts in mind that range over half a century of association with those who have lived the theosophic life and worked for the sensible spreading and understanding of Theosophy, I look up and, through the south window of my study, see roses blooming in our garden. It is the second blooming of the year, more surprising, it seems, in its unrestrained wealth and beauty than first spring flowering.

And it comes to me that in life it should be so, too. There are those who are great believers in the youth. They write almost exuberant lines extolling its vigor, its promise. But as we look at those who have served a worthy Cause for a lifetime, we who are now older may be pardoned the reflection that we find second blooming can be even richer, more surprisingly generous in the largesse it offers. In a lifetime there is no need to cease growing. One can grow until almost the last hour. And in growing one can give. It has been so with many of our friends and associates. Those who read these lines and who bear the mark of their years may agree. And those who are young may read in them what they will, but someday may take renewed heart from Second Spring.

—ARDATH DROON

MEDITATIONS — 31

The Christmas tree, dotted with lights and bright with tinsel that reflects those lights and multiplies them manifold, is an old pre-Christian symbol used by the peoples of Northern Europe at the time of the Winter Solstice; and here is the inner significance of it:

Have you never heard of the World-Tree with its roots in the realms of spirit and whose branches are the great suns and systems of suns? This World-Tree began in the beginning of this Cosmic Age to bring forth all the stellar hosts. Now the Winter Solstice is the beginning of the cosmic New Year, and so these northern peoples knowing some of the ancient truths, celebrated this cosmic event with the Christmas Tree. It symbolizes the World-Tree, and the lights are the suns that bestrew the deeps of Space, hinting to us the message from the divinities who constantly give us the light of love, the light of mind, the light of hope eternal. But so far have we fallen from the wisdom of our forefathers that now the Christmas tree has become merely a sign of festivity, except for the few who preserve its significance in their hearts.

The giving of gifts on the Christmas tree was emblematic of the self-dedication of the gods so that the worlds might come into being. "Here is my gift. It is born of myself."

—G. de Purucker, *Wind of the Spirit*, p. 241

AT HOME ABROAD

Autumn Tour of Emmett and Carmen Small

Back home in the Point Loma we know so well: the sunny mid-October skies, the surrounding trees, the rolling downward slopes bush-covered to the Pacific, and the far-off clear-cut dazzling line of sea and sky.... Yet it is easy in a flash to transport thought and see again all that we so recently saw, first in Chicago, then at Wheaton, then across the Atlantic to Germany, Holland and England; to recall the faces of many friends, the discussions, the meetings, the special environment of thought-and-feeling surrounding each. The essential core of it all seems one of dedication to the ideals for which Theosophy stands, each individual or group working to share, with means at hand and in appropriate measure, a knowledge of the Teachings with others. We found that true in Chicago at the home of Vonda Urban and Irene Stashinski, where a lively meeting was held, attended also by the President of the Akbar Lodge (TS Adyar) and her husband, and a lively group of middleaged and young. We found it at the Headquarters of the American Section TS (Adyar) with a warm welcome from the President, Mrs. Dora Kuntz, from discussions with Clarence Pedersen, Manager of TPH, and with Zella Balch, also of TPH. It was the same in Berlin, with Irmgard Scheithauer conducting a crowded meeting at the home of Wilfried and Erika Goltz; and at Unterlengenhardt in the Schwarzwald, the home of Mary Linné. And everywhere in Holland, too, with Joop van Beukering and a gathering of members in Arnhem, and at the School for the Study of Esoteric Philosophy in The Hague (P.L.) with its active and devoted members; and in the same city with the President of Het Theosophisch Genootschap, Walter Jahn and his wife; and again in the The Hague, at Blavatskyhuis, the T.S. headquarters, Stichting I.S.I.S., where Mr. D.J.P. Kok presides; and we include here also our visit to the busy Pasadena (TS International) library and press; and to Robert Pullen's Theosophical Information and Book Center; and indeed our too short time with John van der Weygerd in nearby Waasenaar, and with Bettina van der Sluis in Marsluis, and with our old friends Jan and Lucie Molyn in Heemstede. And again we found that same spirit in England, with a warm-hearted visit to Pat Cummins in Northaw, and with Erica Lauber in London, where Geoffrey Farthing (a former Gen. Sec. of the English T.S.) joined us; and a good visit with Beverly Blower at TPH, 68 Great Russell Street, and then on to the TS Headquarters at 50 Gloucester Place, and a frank and friendly discussion with Miss Marian Caws, Gen. Sec., an all too quick inspection of their splendid Library, and a meeting of Blavatsky Lodge in the main hall, at which Wallace Slater's address on "Practical Approach to the Occult Mysteries" was given to an attentive audience, followed by discussion conducted by Blavatsky Lodge President, John Gordon. We regret conflict of dates unfortunately prevented attending a meeting of the U.L.T. at 62 Queens Gardens (Robert Crosbie House). Our next to last day in

England was a dash to Weybridge, "Heathfield," the Surrey home of Cyril and Margaret Duncan-Miller, a treasured reunion after many years, where the picture of plans for the Correspondence Fellow Lodge correspondence courses based on the Theosophical Manuals was most encouraging. — Everywhere, it is not saying too much, the air was palpitant with sincere and directed thought towards carrying out what was considered best for the Section, or the Lodge, or the Group in the over-all interests of the Theosophical Movement. It was a cheering experience, encouraging and heart-warming.

All of that is not to say there were not problems. What are we on Globe D for! But these for the most part seem to be being met with commonsense guided by an accumulation of practical wisdom which the older members have acquired and are ready to pass along. The number of young and middle-aged was especially heartening. Above all, rigid divisions of the past are giving way to understanding appreciation of facts and motives, and as a result the shameful 'Berlin Walls' are breaking down, as they should. The ideal of a One Theosophical Society, given such dramatic emphasis by Dr. de Purucker fifty years ago, is cherished by many, but it is recognized that the present is best served by the various Societies each working in their own way and under conditions familiar to them, but with extended sympathy and warmth of appreciation for other groups. An instance is the recent Convention in Arnhem, Holland, convened by the Point Loma T.S. in Holland. Speakers from the United Lodge and from Adyar were on the program and were received cordially as fellow-students. And the 1982-83 Adyar TS excellent program of Theosofische Vereniging in Nederland (Ruyterstrasse 67), as well as their schedule of workshops and study groups, includes speakers from both Pasadena TS and the Point Loma T.S. That basic behavior is a pattern that is growing. Again in Holland, for instance, in the past just among the 'Point Loma' groups there has been an amazing reticence, to put it mildly, to recognize the work and indeed in some cases even the existence of each other. That, too, is changing, we trust. Emanating from Arnhem, particularly, is the effort toward a spirit of sound fraternization. Yes, we visited the Berlin Wall, that symbol of insanity not only in its physical expression but in the mental hypnotic repression and control it represents. Let what all that characterizes stand as warning in our own theosophic thinking and behavior. Rightly we hold firm to principle, to our own inner beliefs and pledges, stirred also by the great hope that all Theosophical Societies and groups will direct their study and performance continuing to follow, or returning to, those original teachings and policies given by HPB and her Teachers. We are *all* part of the great onrolling wave of Thought-and-Spirit known today as the Theosophical Movement. Let us, then, all learn — if we do not already feel it — to see in other devoted Theosophists and their sincere efforts that same love for Truth, that same devotion, that stirs us individually. We might give thought to what Boris de Zirkoff states in an article in his forthcoming book "The Dream That Never Dies" — "membership in one Theoso-

phical Society or Group should be recognized as membership in all." In a sense, this thought already exists among some. Let it become universal. That is the predominant feeling we came away with from Europe.

A word of especial thanks and appreciation should be recorded for the hospitality we so generously received. Once arrived abroad, we were 'taken care of'. First we were with Wilfried and Erika Goltz in their home in Berlin, and they also drove us over the beautiful miles of Germany through the Black Forest, through the little towns of Schonach, Schönwald, Furtwagen, Breinau, Titisee, on to Bad Krozingen, Heidelberg and Mülheim. Then to Holland and a visit with one who in former years was President of the Dutch Point Loma TS, Arien Smit who, with his wife Beatrix, now lives in Maarsen near the river Vegt — and a canal a few yards away, their car parked just inches from its edge! Then across to Arnhem, where we bade goodbye to our warm-hearted traveling hosts and their faithful Mercedes-Benz (how it performed on the autobahn!), and were welcomed in the home of Pauline van Rosenthal and her son. A short distance away was the home of Joop and Jenny van Beukering. To Joop especially we are deeply grateful for the arrangements so conscientiously made for visits to the several groups in Holland, for the meeting with many friends in his own home, for escorting us around Arnhem, even up to its 'hills' (not unlike a walk up from the beach here on Point Loma!), and his flying visit to Schipol (with Walter and Wil Jahn and Jan Molyn) to see us off to England. We owe much also to members of 'the School', who accompanied us to various parts of The Hague and its environs, to the North Sea and the dunes and the Hook of Holland, and to shops nearby, and to such towns as Kwintshul, Wateringen, Monster, Naaldwijk, and Poeldijk; and Willy Schmit's home, and to that of Aad van Schooneveld, and to Vilita Otto Enthoven's where regular meetings are held, and to Annie Dorre's, where our first School gathering was held; and to the home of Jeanne and Puck Geleynse, and an interesting visit to hothouses (acres of them in the area. That was one of the only two days of rain in Holland. Until then we'd wake up of a morning and think, This is San Diego!)

Dropping in on Robert Pullen's downtown office, Theosofisch Informatie-en Boekcentrum, introduced us to his wide display of theosophical and occult books and periodicals representative of *all* Theosophical groups — a practical example of theosophical eclecticism.

The visit to The Hague headquarters of the Pasadena T.S. was especially appreciated. We were met with gracious cordiality by Mr. & Mrs. Joop Brakel and the staff, among whom were our old friends Stein Wolthoorn, Nel V. Weydom Claterbos, and Piet Hagedoorn. They showed us their fine printing press and library, and we got the feel of throbbing work carried on. Another visit happily recalled was, as said, to Blavatskyhuis, headquarters of the Theosophical Society (Point Loma-Covina), where after warm greetings from Mr. D.J.P. Kok we were shown their premises. These include on one story their reception-room, and on another their lecture-hall which seats a

hundred or more, and above that offices and living quarters, and a basement also where a great deal of work is done in the printing of booklets, leaflets, and a bi-monthly periodical *Lucifer*. And outside in the garden is an apiary with colonies of bees, for Mr. Kok is a dedicated apiarian. (From his bees we have honey now for breakfast!) Mr. Kok also explained that the Society has about 100 students — in Rotterdam, Utrecht, Leiden, as well as The Hague taking a preliminary course in the Theosophical philosophy, which they do before becoming accepted members. Indeed Blavatskyhuis seems a veritable beehive of activity! Special thanks are due Paul Meinders and Herman Vermeulen on this visit for driving us all the way from Arnhem to The Hague and back again.

We had a (sunny again!) day with Het Theosophisch Genootschap's president Walter Jan and his wife Wil, and with them a visit to the Houses of Parliament, a wandering through the natural wildlife Heempark Madeslein, and an evening when a violin was played (Keep it up, Walter!).

Our English stay was, of course, brightened by being first with our schoolmate of earlier years Pat in her Northaw home, and a glimpse of her work for the handicapped, and a visit to Stratford on Avon and to Blenheim Castle (a rainy day that!), and a beautiful sun-and-cloud drive over the Cotswolds. And then a happy stay with Erica Lauber in London, with a late afternoon and evening visit to the Adyar TS English Headquarters, as said; an hour's chat with a Mrs. Ella K. Smith, whose father joined the T.S. the week after HPB died; precious hours at the British Museum, and a turning of the manuscript pages of The Mahatma Letters there. And last, the visit to the President of Corresponding Fellowship Lodge in Weybridge....

So it's home again and a tapping of these words on my old Underwood, final proofs of "The Dream" to see through the press, a new P.L.P. catalog to produce — and letters to catch up on. The rhythm is in full swing again.

—W.E.S.

Geoffrey Avery Barborka

On September 30, 1982, Geoffrey Barborka, a world-figure in the theosophical firmament, passed into Peace. On September 6th he had completed his 85th year. Joy Mills, Director of the School of Theosophy at Ojai, California, the town in which Geoffrey had lived for the last 20 years, writes: "Surely it is the passing of another very wonderful and valiant server, one who has contributed immeasurably to the enrichment of theosophical literature, and therefore his legacy will be long with us in the Society as a stimulus to the deeper study of the theosophical truths."

We brush aside memories of a lifetime to give here just a few facts of a life completely devoted to Theosophy. It was as an infant of three that his parents, Vaclav (born in Czechoslovakia) and Bessie Barborka, brought Geoffrey from Chicago to the Theosophical Headquarters on Point

Loma in February of 1901, the child being the 16th to enter the School known as the Raja Yoga School. His father had decided against a career in the family's watch-and-clock business and chose that of music, in due time becoming a member of the Chicago Symphony orchestra (playing violin), and teaching harp, organ, and almost any musical instrument. Geoffrey inherited this musical flair, and a report in *The San Diego Union* of April 27, 1908 states that a violin solo by him was the highlight of the evening's performance by the Raja Yoga orchestra and chorus and brought "vociferous applause." But Geoffrey was versatile, and besides cultivating the musical side offered by the all-round education at Point Loma, he became a student of languages, and further, in the way of most practical help in the publishing program there, an expert linotypist. The November 26, 1940 edition of *The San Diego Union* carried an article "Only Sanskrit Linotype Made by Theosophists", with a picture of Judith Tyberg and Geoffrey Barborka. Below the picture are reproduced four lines in type of the Sanskrit Devanāgarī script, with the following caption: "Seated at the only linotype in America that can set Sanskrit is Geoffrey Barborka. Judith Tyberg has written a book on that ancient language. The Sanskrit in the illustration is asking, roughly translated, as to who created the universe and how it was done." Judith's book, we should add, was titled *Sanskrit Keys to the Wisdom-Religion*, and is still in demand. Of this original presswork Barborka comments: "In collaboration with the linotype company (Mergenthaler) I had to work out a Sanskrit keyboard from the type used in India." He succeeded, thus making possible the printing of Sanskrit at Theosophical University Press.

After forty years, and the onset of WW II, the Barborka family left Point Loma and moved to Oak Park, a suburb of Chicago. The father died there in 1946, and Geoffrey and his wife Ila and his mother returned to California to live in Ojai. (Bessie B. died in 1965 and Ila in January 1977. She, too, was a staunch Theosophist, coming to Point Loma in the early 1920's. She and her husband were members of both the TS, Adyar and Point Loma.)

Geoffrey's devoted labors are reflected in his several published books, among them: *The Divine Plan*, his major opus, "a guide-book for those who wish to read and study H.P. Blavatsky's *The Secret Doctrine*"; *Mahatmas and Their Letters*; *H.P. Blavatsky, Tibet and Tulku*; *The Peopling of the Earth*; *Glossary of Sanskrit Terms and Key to their Correct Pronunciation*. As Joy Mills aptly summarizes, "his legacy will long be a stimulus to the deeper study of the theosophical truths."

And so another friend of a lifetime has gone Home to that well-deserved rest which in thought and feeling he knew something of through his own deep study of Theosophy, for now, as the poet Browning says,

"...like the hand which ends a dream,
Death, with the might of his sunbeam
Touches the flesh, and the soul awakes..."

—W.E.S.

ITEMS OF INTEREST

C. W. Leadbeater

We have not yet seen Gregory Tillett's biography of C.W. Leadbeater titled *The Elder Brother*, recently published by Routledge, Kegan Paul of London; but *The Canadian Theosophist*, May-June 1982, carries an article "Why Leadbeater?" by the author, and readers are presently referred to this. (2307 Sovereign Crescent, S.W., Calgary, Alta., T3C 2M3, Canada). It speaks for itself of the scholarly objectivity of research and writing reflected in the book, the author adopting neither a *pro* nor *con* attitude, but strictly holding to a statement of facts. It becomes thus a contribution to history, and as such, it is hoped, will receive impartial study and reflection. Indeed, reviewing it in this attitude—we add this thought without bias—might help students gain a truer understanding of what actually took place at a critical time in Theosophical history, and for us all result in a clearer perspective of the great aims and purposes of the Movement we are dedicated to uphold. This book, then, could be regarded as remedial and also cautionary in warning of pitfalls that may come to even the most sincere aspirants. Gregory Tillett's own words which we extract from the article in the C.T. encourage this feeling. He writes:

"I do not believe that there is any need to attack or defend either Leadbeater, or the period of Theosophical history of which he was a key figure: the need is to examine intelligently, assess critically and evaluate sensibly. In this regard I would hope—although without optimism—that Theosophical journals may actually review my biography with a spirit of scholarship and objectivity, not resorting to the wounded-pride themes with which they approached both Mary Lutyens and Arthur Nethercot.. The presentation of the facts of history is not inherently at fault because the facts are unpleasant, or inconvenient, or hurtful; nor does one have to ascribe malice or some other sinister motive to the biographer who casts a critical eye on a once revered public figure. That our gods inevitably have feet of clay should be an object lesson against idolatry and pride."

—Gregory Tillett, "Why Leadbeater?", in *The Canadian Theosophist*, May-June, 1982

"The Group-Soul Question"

The Canadian Theosophist always carries interesting and sometimes challenging articles. We call especial attention to its July-August 1982 issue which airs thoroughly the question of the "Group-Souls". To those of the Point Loma tradition the subject may pose no problem, but it is educative to say the least to know how others view it. All students are recommended to obtain copies of this particular C.T. number (We hope there will be a run on it!) Also reproduced in this issue is a new Canadian postage stamp depicting Waterton Lakes National Park, which adjoins the U.S. Glacier National Park; and it tells the history of the preservation of this Canadian park due largely to its first Warden, John George "Kootenai" Brown, who joined the Theosophical

Society in 1898. Another item of value is a lovely poem by Montague A. Machell, "The Greek Theatre" (never before published) and a historical note by D.D. about its author, son of the famed artist Reginald Machell who lived at Point Loma from 1900 until his death in the mid-1920's.

Kiu-te Project

Since the positive identification of the Books of Kiu-Te in the Spring of 1981, the Theosophical Research Center has taken pains to collect all relevant materials, including the Tibetan texts themselves and their commentaries, on microfiche, the available Sanskrit originals, and the few English translations and studies. A preliminary analysis of these books has been prepared, and will soon be published by Wizards Bookshelf.

The next major phase of the project is to publish the full set in Tibetan, edit and publish the Sanskrit originals which at present exist only in manuscript form, and finally translate certain of these texts into English. Toward this end we have acquired a small printing press, and have begun editing and translating the most important Books of Kiu-te, the Kâlacakra.

These books contain information, heretofore unavailable, which complements that given out in *The Secret Doctrine*. They also substantiate a number of Theosophical teachings which H.P.B. bravely brought before the world a century ago. Once they are made readily available, as will be the eventual result of the project, Theosophists will be better equipped to take their rightful place in the world. It should be noted that these books are regarded by the entire Tibetan tradition as embodying Buddha's secret teachings, despite the claims of Pāli Buddhists.

Copies of the materials we have assembled may be obtained from us. For those interested, a six-month Sanskrit course will begin here on January 3, 1983. There is no fee. Please note that we are no longer in Ashland, Oregon. Inquiries to: Theosophical Research Center, P.O. Box 7027, East Wenatchee, Washington 98801.

Elsie Benjamin: a Farewell from Australia

The following, from *Theosophy in Australia*, March 1982, are extracts from paragraphs by John Cooper noting the death of two prominent Theosophists, Captain Russell Balfour-Clark, who had joined the T.S. (Adyar) in 1904, and of Elsie Benjamin (of Point Loma) who died in September 1981. Reference is made to her "large monthly *Bulletin*, dealing with questions of Theosophical philosophy, which lasted 414 issues, and to her recent writings (listed in Point Loma Publication Study Series, Nos. 2, 5, 6, and 8.) We quote John Cooper's last paragraph:

"When I was a young student of Theosophical history, through the kindness of Col. J.M. Prentice I came into contact with Elsie, and a voluminous correspondence developed. Elsie would always reply immediately to my letters and gave me a deep insight into those areas of Theosophical activity where she had close contact. Her last letter to me was written only a few months ago, after she had returned from lecturing in Berlin. Her letter ended, 'and with much love.' I send much love to her."

La Saggrezza Del Cuore

That's Italian for "The Wisdom of the Heart", a translation by Aldo Mattiolo of our Point Loma Publications Volume to which the words "Katherine Tingley Speaks" were added. It is Monograph No. 26 of Edizioni L'Eta' Dell 'Acquario, Torino, Italy, with an Introduction by our friend Bernardino del Boca, and includes the first hundred pages (seven chapters) of the original book. We wish for it a warm reception throughout Italy and among Italian speaking readers worldwide. The last twenty-five pages of the book are given to "Notiziarro Delle Strade Alte a cura di Bernardino del Boca," a listing of an amazing number of spiritual centers and publications in London, Geneva, Tokyo, Milan, Torino, Bucharest, Pekin, Trinidad, Rome, Venice, Penang (Malaysia), Taiwan, Nigeria, and theosophical groups and their journals in New York, Los Angeles, Pasadena, San Diego — and others.

Overdue Thanks

Cover design to Point Loma Publications Study No. 8, Elsie Benjamin's "Man at Home in the Universe — a Study of the Great Evolutionary Cycle," is the work of Henny Gusta van den Berg. We are indebted to Stichting I.S.I.S. (the T.S., Point Loma-Covina), Blavatskyhuis, The Hague, Holland, for its use. The same design graces their own bi-monthly *Lucifer*.

20% Discount on BCW Volume 13

Theosophical Publishing House (P.O. Box 270, Wheaton, Illinois 60187) is offering a 20% discount on the new Volume 13 of *Blavatsky Collected Writings* (edited by Boris de Zirkoff) *IF payment therefor is made before December 31st, 1982*. That for the individual will bring its price from \$16.50 to \$13.20.

Encyclopedic Theosophical Glossary

Pressing new inquiries regarding this have reached us from sources in Australia, Germany, Holland, England and the USA. On a recent visit to Theosophical Society International we were informed that work on the Encyclopedic Theosophical Glossary is still on their publishing program. All inquiries should be addressed to: Theosophical University Press, P.O. Bin C, Pasadena, California 91109.

Theosophical Manuals

Increasing interest is being shown in the Theosophical Manuals published by Point Loma Publications, Inc. T.S. Lodges in Canada and the U.S.A. are using them for group study, and orders are coming in for them from Australia, New Zealand, and individual students in several other countries, as well as colleges and universities in the U.S. Students are finding that in them one gets a sound over-all view of Theosophic doctrine not too overwhelming to the beginner, and yet making clear various aspects that were perhaps hazy before. Listing the 12 titles to these manuals will give the reader an idea of the

field they cover: Theosophy: a General view of Occult Doctrine; Reincarnation: A Lost Chord in Modern Thought; The Doctrine of Karma: Chance or Justice?; Man and his Seven Principles: An Ancient Basis for a New Psychology; After Death — What?; Evolution: Who and What is Man?; Man's Divine Parentage and Destiny: The Great Rounds and Races; Cycles: In Universe and Man: Hierarchies: The Cosmic Ladder of Life; The Astral Light: Nature's Amazing Picture Gallery; Psychic Powers; Theosophy and Christianity.

All in all, as P.L. Publications' catalog states, we have here "a mini-library of occult philosophy-science-religion by students and scholars who have devoted a lifetime to theosophic study." The set sells for \$20.00; for cost of separate booklets write for catalog from Point Loma Publications, P.O. Box 6507, San Diego, California 92106.

"Theosophical Text Committee"

(The following has been received from Karl Alston, of Berkeley, California, headed by the words "Preliminary Prospectus", and the quotation from H.P. Blavatsky's article "The Beacon of the Unknown": "I repeat: It is only Theosophy, *well understood* that can save the world from despair...".)

The principal goal of the Theosophical Text Committee is to promote the study and preservation of the works and writings of Madame Blavatsky and her Teachers. (In our opinion there are a number of works and writings clearly recommended by Madame Blavatsky and her Teachers that are indispensable to a careful study of Blavatskian Theosophy but we must for the present restrict ourselves to the primary literature.)

In order to help preserve the primary Theosophical Literature (PTL) in its purity and integrity, we plan to work for the facsimile reproduction of all of it not yet so reproduced, especially the early number of *The Theosophist* and *Lucifer*.

In order to facilitate the study of the PTL we plan to carry out the following projects as soon as possible:

1. To develop an index to *The Voice of the Silence* that can be easily adapted to most any edition of that "Raja Sutra of Theosophy."
 2. To index the *Theosophical Glossary* (A somewhat neglected treasure.)
 3. To compile a list of all of Madame Blavatsky's major articles.
 4. To compile a list of all the major articles contained in the early number of *The Theosophist* and *Lucifer*, (authors to be included).
 5. We also plan to issue occasional bulletins intended to keep interested students informed of the progress of our work.
- Your questions and comments are welcome. They will be useful in forming a definitive prospectus.
- Box 1328, 2000 Center St., Berkeley, California 94704.

"The Dream that Never Dies: Boris de Zirkoff Speaks Out On Theosophy"

Readers may like a glance at some of the titles and sub-headings of the seven chapters of this volume:

"Keep the Link Unbroken". The Theosophical Movement: its Purpose. 1975 Is No Magic Date. Rhythms in our Movement. The Sun a Beating Heart. Is "The Secret Doctrine" Authoritative? Where Theosophy and Science Meet. Scientific Vindications of Occultism. Rocket Flights and Occultism. The Moon and its Mystery. Some Facts Concerning Mars. H.P. Blavatsky and the New Physics. Farewell to Matter. A Burial Long Overdue. Musings Along the Path. A Deeper Look at the Doctrine of Karma. What of Bereavement? H.P. Blavatsky as an Occultist. Where Do We Stand Now? 1980 — On With the Work! — And, in Chapter VII, "Autobiographical": My Last Year in Russia. I Learned About Theosophy. How I Came to Point Loma. — An Addendum carries a Letter from Nicholay de Roerich, July 7, 1939; a Letter from Radha Burnier, February 23, 1981, presenting Boris de Zirkoff with the Subba Row Medal for Literary Achievement, and pictures of the Medal and of Boris at his desk.

The volume is 320 pages, bound in lexitone, \$11.50.

Contributions towards publishing expenses of this volume have been received from Theosophical Publishing House, Wheaton, Illinois, of \$1,500.00; and from two other contributors, C.T., and R.N., of \$500.00 each. For this practical help we are indeed most grateful and appreciative.

We feel "The Dream That Never Dies" will be welcomed worldwide, the author having been the last living relative of HPB and, more importantly, a lifelong student of that age-old Wisdom, Theosophia, which she brought to the western world. His is a voice, stirring and challenging, deserving of our full attention.

Additional Help in Publishing "The Dream"

In memory of Boris de Zirkoff and in appreciation of the great work he accomplished, our friend and printer, Everett Stockton, of Stockton Trade Press, Inc., has made a contribution of 500 additional copies of "The Dream That Never Dies" to our regular printing. He has also contributed a deluxe edition (casebound) limited to 50 copies which will be offered at \$25.00 a copy. (Our sincere thanks, Everett!)

Expansion of School of Theosophy Facilities

Miss Joy Mills, Director of the School of Theosophy at Ojai, California, writes: "The Fall term is well underway with an outstanding enrollment in all of the classes and considerable interest expressed in the studies that are undertaken here. We are now in the process of plans for expanding the School facilities, beginning first with the construction of additional student-faculty living units, so Krotona is very much alive and active, and I trust, serving as it was intended to do, the purposes of deepening and broadening the knowledge and understanding of those who come to our classes and attend our activities..."

FROM LETTERS RECEIVED

T.H., Desert Hot Springs, Calif.

I've spent this long week bringing up-to-date my *Search and Find* — a unique publishing event, very practical. I'm glad P.L. Pubs. got it out.

P.M., Papua, New Guinea

I enjoyed reading No. 7, Point Loma Publications study Series: *Mirrors of the Hidden Wisdom: Threads of Theosophy in Literature*. I read it twice over. Not only did I learn a lot from all the different articles, not only is the book appealing and therefore containing true wisdom, but all the writings by different individuals reflect 'Point Loma', its qualities and standards, and the grasp of Theosophy its students and teachers possessed. Whatever is or was given out of Point Loma, the substance always emphasizes discipline, ethics, the Divinity within, and the Oneness which is the thread found in the pattern of all and everything that is. And by this 'Oneness' I mean the truth and the teachings which become such integral parts of life and daily living.

A.G., Ramsey, N.J.

We look forward to your publication and use it as a study, which it is — truly a gift to all who are on the Path.

C.T., Seattle, Washington

Your *Eclectic Theosophist* is a constant joy. Just as I treasured Boris's *Theosophia* for many years I save yours. One can review so many times and yet find again inspiration from them. I have also a treasure trove of many wonderful letters from Boris over many years; some day I must pass them on to be saved.

H.S., Oakland, Calif.

Each issue is a gem and gets better and better.

D.R., Wenatchee, Washington

We find *The Eclectic Theosophist* the most useful Theosophical journal published.

N.Z., Evanston, Illinois

I have been receiving *The Eclectic Theosophist* now for about one and a half years and enjoy the interesting and diverse mix of subjects and authors — both new and old materials. It is truly eclectic, and special appreciation and thanks are due the staff for their fine efforts.

CONTRIBUTIONS

We are pleased to report receipt of the following contributions to our publications and general theosophical work. Our most grateful thanks to the donors: J.D., \$20.61; M.N., \$24.00; D.L.G., \$20.00; H.S., \$10.00; C.C., \$3.75; L.T.T., \$5.00; E.L., \$12.50; D.M.U., \$10.10; T.S. in Berlin, \$115.00; and, for the B de Z book: C.T., \$500.00; R.N., \$500.00; Theosophical Publishing House, Wheaton, \$1500.00.